

THE PENNSYLVANIA FREEMAN.

We hold these truths to be self-evident; that all men are created equal, and endowed by their Creator with certain inalienable rights; that among these are, life, liberty, and the pursuit of happiness.—Declaration of American Independence.

No. 4. VOL. VI.

PHILADELPHIA, FIFTH DAY, FOURTH MONTH 4, 1839.

[Whole No. 134]

TERMS OF PUBLICATION.

The PENNSYLVANIA FREEMAN, edited by JOHN C. WYATT, is published by the Executive Committee of the Anti-Slavery Society of Pennsylvania, every Fifth-day, at the Anti-Slavery Office, 72 N. Seventh st. above Arch. Price of subscription, Two Dollars per annum, payable, always, in advance. Five dollars, in advance, will pay for one copy three years.

Those who forward Ten Dollars in advance for one year, are entitled to one copy gratis. Thirty dollars will be received in payment for twenty copies, provided they are all ordered at one time, and directed to one post office.

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Letters and communications for insertion, should be directed to the editor. Those merely relating to business, may be forwarded to JOSEPH HEALEY, at the office, in Seventh street, aforesaid.

THE FREEMAN.

The following notice of a recent law in the State of Alabama, shows the extent of oppression to which slavery has accustomed the minds of the southern people. Any colored man who has entered the state within the last seven years, may be taken up and sold by any kidnapper who may desire to thrive in that manner, rather than to pursue a calling of honest industry. What would some of our northern apologists of slavery say of a member of our State Legislature who should propose that all the English, Irish, and German emigrants, who have come to this state within seven years past, should be taken and held as slaves, by any person who might choose to seize upon them?

From a New Orleans Paper.

FREE NEGROES.

The Legislature of Alabama has passed an act, prescribing that every free person of color arriving in that state, on board a vessel as cook, steward, mariner, or in any other employment, shall be immediately lodged in prison, and detained until the departure of the said vessel, when the captain thereof shall be bound under a heavy penalty to take him away. If any free person of color thus detained, shall return, he or she shall receive thirty-nine lashes, and if found within the state twenty days after such punishment, he or she shall be sold as a slave for any term not exceeding one year. The captain of any vessel in which such free person of color shall arrive, shall give security in the sum of two thousand dollars, that he will take away the said free person of color. The 6th section makes it lawful for any person to seize and make a slave for life, to his own use, any free person of color, who may have come into the state of Alabama, after the 1st day of February, 1832, provided this section shall not take effect until the 1st day of August next. The 9th section makes it lawful for any person to seize upon and make a slave for life, any free person of color who may be found in the state of Alabama after the passage of this act, and who shall have come into the state since its passage. Approved Feb. 2, 1839.

Slaveholding Morality.—Mr. Wise, of Virginia, who has been perhaps the most violent member of Congress in opposing abolition and abolition petitions, in a recent speech in Congress upon the motion to expel Alexander Duncan, and in reference to the death of Cilley, made use of the following expression:

"I did my awful duty to my friend [Mr. Graves], and thank a gracious Providence he lives, and my conscience is at ease. And I now defy any member of that committee here present to rise and say there was a dishonorable act by either principal or second. Sinful, unlawful it was; and I am ready to submit to the laws, their trial and their punishment; but let no man accuse me of murder in that case, in any odious sense. If he does, he shall have the opportunity to commit such a murder himself."

Duelling is abhorrent to every feeling of humanity. I detest the practice. But, sir, your laws will never prevent, or punish, or reform the custom, as long as public sentiment is what it is, pass what penal laws you will, they will be dead upon the statute book. I shall never heed them! I do condemn the horrible practice as much as any man; but there are, in the present state of society, but two alternatives. You must rely, for redress of certain personal wrongs, upon arms or upon public opinion. I, in my unregenerated state, as long as I am a worldling, choose the better; it is more faithful, more true, safer, and a better security than the opinions of mankind."

When my nature is changed by the grace of God—when I learn to turn one cheek when the other is stricken—when I become fit for Heaven—I will no longer be tried by the world, and I will eschew the duel. It is abominable in the sight of Christianity—but I cannot then trust to public opinion. I will not, then, even rely on men. I will be resigned to suffer and bear all things. I will then trust alone in God. With my nature unchanged, I cannot bear disgrace. . . .

In the face of an approaching election, I say to my good constituents—I have many very good and pious people in my district; people who pray for me daily—I would obey their wishes sooner than your laws against duelling. I say to them, "If you are determined I shall not defend myself when assailed, like a true knight, do not send me to Congress, for I shall just as surely fight, if occasion is given, as you send me; and so I shall ever continue until the holy religion of the Cross takes possession of my soul—which may God grant early."

The sum and substance of this doctrine is, that if Wm. Wise does his duty, and obeys the commands of his Creator, there will certain consequences ensue, unpleasant to his earthly feelings of pride and ambition; therefore he will boldly do that which he knows he ought not to do. Perhaps so shameless an avowal, in so direct terms, was never before made in a Legislative Hall. The courage to make it, possessed by a man who avows that he has not the courage to do right, springs undoubtedly from the depraved sentiment of Congress, founded on the habit of a considerable portion of our public men, of declaring that slavery is wrong, and yet it ought not to be abolished. To this depravation of moral principle are owing the numerous murders and assassinations of the South. The disease has long been growing. On the Missouri Debate, in 1820, Mr. Clay said slavery was wrong; but if we abolished it, we must clean our own shoes. In his recent speech, he still thinks it wrong, but if it be abolished, twelve hundred millions of slave property must be relinquished, or paid for. Another politi-

cian says it is wrong; but if we don't uphold it, the South may dissolve the Union. Another says it is wrong; but if his party opposes it, the other party may carry the slaveholding vote. The clergyman says it is wrong; but if, like a true Christian, he opposes it, the slaveholders may separate from the church. The merchant says it is wrong; but if he does his duty against it, he may lose the profits on some portion of his business. The man prejudiced against complexion says it is wrong; but if it be abolished, a colored man be sent to Congress from some Southern District.

All these men esteem themselves honorable; it would shock their sensibilities to be in any way compared with those who are undergoing infamous punishment in our penitentiaries. And yet, it is true, that the tenants of our penitentiaries could excuse their conduct by the same kind of reasoning, if such reasoning can excuse any man's conduct. They can say, with Mr. Wise, that they are determined to sin because they are unregenerated; they can admit that it is wrong, but urge that, to them, unpleasant consequences, of being obliged to a life of industry and economy if they do not continue it. There is no species of offence which cannot be furnished with the same pretended excuses, and with nearly as much plausibility. The only safe rule of action; the only honorable, and the only religious rule, is to do right, at all times, and in all places, and leave the consequences to Providence. "Let justice be done, though the heavens should fall," was a Pagan maxim. We profess, in this land, to have a purer religion than these pagans. But of what use is this purity of precept, if we indulge in such corruption of practice, and sustain public officers, and teachers of religion who indulge in it.

It would seem from the latter part of the following courteous and gentle extract from a communication in the Globe, that abolition sentiments have taken deep root in Virginia:

"The month of May will decide the question, whether Virginia is ready to surrender herself to the embraces of her old and new enemies, Federalism and Abolitionism. Of the principles of the former, she is well aware, but the latter has never yet been fairly analyzed. Let me do it in a few words."

Abolitionism is not alone the enemy of one species of property, but of all. Under the principles it openly avows, no man's property is safe, since it holds that neither constitutional provisions, legal enactments, nor long possession, can weigh a feather against a dogma, founded on a set of general application perverted to a special purpose. In no age or country did there ever arise a party, whose avowed objects were so fatal to all domestic and social relations, to the general rights of property, and to all those elements which constitute the order and harmony of the universe. Abolitionism is the most dangerous, the most formidable of all the enemies of this Confederation, and the constitution on which it is based, ever encountered. It holds them both as dust in the balance. When weighed against its favorite dogma; it does not scruple openly to declare that this sacred instrument is null and void in itself, because it interposes to prevent its purposes; and that, be it what it may, they stand ready to sacrifice it on the altar of their only adoration. Whether successful or not, it must ever prove the curse of our country. It has rendered our minds familiar with the idea of a rupture of this Union, by presenting it as an alternative to the abolition of slavery; it has planted at the root of the tree of our life the worm that never dies, by arraying the different sections of the land in bitter opposition, founded not on the common, but vital interests of one party, which henceforth must, in self-defence, stand armed cap-a-pie against those whom our Creator intended to bind together in one indissoluble bond of union. Instead of viewing each other as brothers of one kindred, one family, embarked in one bottom, and joint proprietors of one common venture, our citizens come together not only as strangers, but as enemies, one-half armed to the teeth to defend their rights and their property, the other to assail them.

The house is divided against itself; the Union has become a fleshless skeleton, without nerves to communicate a common sensation, and without sinews to co-operate in one common effort. Such is the triumph Abolition has already achieved. The negro still remains a slave, and his masters are on the eve of committing the heinous folly of sacrificing themselves to his emancipation. Even Virginia seems now halting between her long-cherished principles and the combined seductions of Whiggery and Niggery. Let her look before she leaps!

A FRIEND TO VIRGINIA.

A recent letter from J. G. Birney, published in the Emancipator, contains the following interesting account of an interview between the writer and General Scott:

In my last, you will remember, I told you, that in coming to Boston I fell in with General Scott, who was on his way to Maine, that he had given me a pleasant history of the emancipation of a large number of slaves in Virginia—and that I made something like a promise to tell it you. Before doing so, however, let me say—judging from this interview in connection with his public life—he is among the most interesting men, with whom it has been my fortune, at any time, to meet. His views are large—comprehensive—such as are found only in statesmen of a superior order. He hears patiently—impartially; answers without haste, and, apparently, without prejudice. When, in the course of our conversation, I saw, that he rightly understood the influence of the religious principle in men—that he had clear perceptions of justice—of right, as rules of action, binding, as well on governments as on individuals—and heard from him, that in discharging his late delicate and critical official duties along our northern frontier, he had appealed to his fellow-citizens through these great principles—the secret of his eminent success was fully revealed.

Whilst General Scott cannot be called an abolitionist, neither can he, a slaveholder. He has not had leisure, since the anti-slavery movement attracted much of the public attention to give his mind to its examination. But should he, at any time hereafter, be called to act in relation to it, I should rely with strong confidence on his giving to the subject the impartial consideration its importance demands, and on his arriving at the wise conclusions, to which, with such a temper, the spirit of truth would conduct him. But, to the narrative—which, substantially, is as follows:—When the General was a lad, there was yet living—almost a centenarian—an Indian woman, called Hannah, reputed a slave. Hannah had been unlawfully repurchased in early life, and her descendants—all held as slaves—were now numbered by the hundred. More than thirty of them

were held by Mr. Scott, the General's brother. The manner in which they came into his hands was not mentioned. It began to be whispered about in the neighborhood, that Hannah's posterity were unlawfully held in bondage—as she, instead of having been made a slave under the Virginia law, which authorized the enslaving of hostile Indian captives, had only "taken up" (to use a slave-phrase for marriage) with a slave, with whom she lived as a wife—remaining on the plantation, and, for the permission, to do so, performing servile work. The establishment of this fact was all that the courts of the state required, for the liberation of all her descendants.

A suit was instituted by the slaves concerned, for their freedom, and the necessary counsel employed. The chief out-door management—such as finding the known witnesses; searching out others; finding the subpœnas, &c. &c., devolved on FRANK, an active, intelligent and faithful servant, of the number held by Mr. Scott. The General, as all the boys in the South used, in such cases, to feel twenty or thirty years ago—became warmly interested for Frank and his co-plaintiffs. He would make the proper memoranda for him on paper—fill up his blank subpœnas—and do for him all that a young and unprofessional scribe could, to assist him in preparing his cause for a hearing.

Most of the witnesses—as might well be supposed—being very old, and scattered about the country, it was a matter of no small difficulty to secure the attendance of all of them at any one term of the court. Owing to their non-attendance, the cause was continued several terms. A short time before the court was to be held, Frank would go to his master, and a conversation of this kind would take place:

"Master, I come to ask leave to go and serve my subpœnas."

"Certainly, Frank, you can go, if you think it's time. With so much at stake for yourself and others, Frank you ought to be diligent to secure the attendance of your witnesses."

"I may stand in need of a little money, sir, to pay ferriages and other expenses occasionally."

"True, Frank, you may; here are five dollars for you. But how are you going?"

"Afoot, sir."

"Would it not be better, Frank, to take a horse? You will be able to do your business, and get back quicker. There's Roger—take him; and as he must be fed, too, Frank, here's as much more money as will pay his charges."

"Thank'ee, master." (Exit Frank.)

At last, however, all the witnesses were forthcoming—were examined—old Hannah was proved never to have been a slave according to law—and as *partus sequitur ventrem*, all her offspring were declared free. Frank came home from the scene of triumph, and announced his success to Mr. Scott.

"Well master, we gained our cause."

"Have you, Frank? Well I have no doubt justice has been done. But what are such of you as are with me going to do with yourselves?"

"Why, master, as for us, we can't leave you."

"But I cannot afford to pay you the wages you will expect, Frank."

"Why as to that, sir, there won't be much in the way. We have thought—take us all together, little and big, old and young—we would be worth to you what we have been used to receiving all along."

"But, Frank, that will never do. I can't agree to that. You must have something for your work. I must pay you wages; at least, I'll try it for a while."

Mr. Scott accordingly made an estimate of what he ought to pay them ranging from one dollar to six dollars a month. These emancipated slaves remained with him from that time to his death, which took place a short time since, except when seeing one, who, by his industry and enterprise, he thought could do better for himself—such an one he would advise to seek other employment. It was only in this way, that any left him. Since the death of his brother, Gen. Scott had understood, which, he supposed, they could easily obtain, because of the good character they always bore.

The foregoing instance of immediate emancipation ought to put to flight many of the gloomy predictions of our opponents;—for

1. Neither Mr. Scott, nor any of his family had their throats cut.

2. The emancipated did not leave the service of their former master, and roam the country as idle vagabonds.

3. They were content with moderate wages—supported themselves—some were enterprising and prosperous.

4. They prove the eagerness of those who are in bonds to be FREE—in the fact, that after they had obtained their freedom, they were willing to remain with Mr. Scott, without any other provision than that to which they had been accustomed to as slaves.

5. It shows, also, the spirit which prevailed among the Virginians of the old school, who regarded slave trading as but a grade above pilfering or the robbing of hen-roosts—in contrast with that exhibited by Prof. Dew, when coolly calculating the profit which Virginia derives from the annual sale of six thousand of her own natives—or with that of the editor of the Virginia Times, who in 1836 urged that the banking capital of the state should be increased twelve millions—that being half the sum derived from the previous twelve months' sale to the South of forty thousand human beings born and brought up in the land of Wythe and Washington.

COMMUNICATED.

For the Pennsylvania Freeman.

UNION ANTI-SLAVERY SOCIETY.

The third quarterly meeting of the Union Anti-Slavery Society, adjourned from a previous meeting on the 28th February, was held at Clarkson Hall, on Thursday evening the 14th inst., at half past seven o'clock. The President, Rev. J. M. Willson, took the chair at the hour of appointment, and opened the meeting with prayer. The minutes of the preceding meeting were read and adopted; after which Mr. S. D. Hastings, Corresponding Secretary of the Society, read the following

Report of the board of Managers.

The rapid flight of another three months renders it the duty of the BOARD OF MANAGERS of the UNION ANTI-SLAVERY SOCIETY to appear before you with their third quarterly Report. Although the time is short since our organization, we have seen much to convince us of the great importance of the work which we have undertaken. We are daily becoming more and more convinced of the solemn and humiliating truth, that the professing church of the living God, in this land, has become the strong hold and hiding place of the dark spirit of slavery. It is now seeking its last refuge: "the horns of the altar are its last resort—seized only in desperation, as it rushes from the terror of the avenger's arm."

And is it to rest here? Is this foul stain to remain indelibly fixed upon the fair front of God's heritage? As far as we are concerned, we answer, no! The time has come for men to speak out, and that too in bold and

energetic tones. The time has come for men to "cry aloud and spare not; to lift up their voices like a trumpet and show God's people their transgressions, and the house of Jacob their sins."

Since our last meeting, our second auxiliary has been organized under the title of the "UNION ANTI-SLAVERY SOCIETY AUXILIARY No. 2." It is composed of members of the Western Presbyterian church, under the pastoral care of the Rev. JOHN PATTEN. The abolitionists have been much opposed and persecuted in this church.

They have published a small pamphlet entitled "Address of the Union Anti-Slavery Society Auxiliary No. 2, to the congregation of the Western Presbyterian church," giving a short account of the manner in which they have been treated, and of their movements in the church.

We would recommend this pamphlet to the attentive perusal of every one interested in the progress of the cause. The following extract from the report of the committee who have the superintendence of the cause in that church will enable us to form some idea of the state of things in their midst.

A large proportion of the active and efficient members are open and avowed abolitionists; besides many others known to be with us in sentiment, though they do not yet see it to be their duty to openly espouse the cause. The announcement in our last quarterly report that we intended carrying out our principles as church members, produced considerable alarm in the mind of our pastor and one of his elders; and they have since that time done what they could to impede the cause. They have ceased to read the notices of our prayer meetings; and of the meetings of this society; broken up the arrangement of the Dorcas society; turned the abolitionists out of the Sabbath school; and passed a resolution in the session to "exclude the exciting subjects of Colonization and Abolition from the church."

Having passed such a resolution, they would of course be eager for an opportunity of showing their fidelity to it. Seeing an article in the Pennsylvania Freeman, in which they thought they recognized some allusion to themselves; they seized upon it as the best pretext available for exhibiting the practical bearing of their excommunicating project. They accordingly cited the reputed author to appear before the session and answer for his crime.

The authorship being avowed, the member was suspended from the communion, and then a resolution passed that the "sentence be publicly read to the church on Sabbath morning."

A very violent anti-abolition address was delivered by the Pastor to the congregation, on Sabbath morning, December 16th, in which the abolitionists were classed with *Funny Wright*, and the names of five members of the Board of Trustees having been read, including the President, Secretary and Treasurer, one of them also a ruling elder, the congregation were told that we were all "on the downhill road to infidelity," and were warned "to mark us and avoid us."

The result of these unjust proceedings on the part of Mr. Patten and one of the Elders has been, that many of the members of the church, and are all young men, have seceded from the church. The more reflecting portion of the congregation see that violence and abuse are the only weapons that can be brought against us; and have been led to inquire whether a cause, so fortified against the attacks of argument, reason and persuasion, must not be the cause of truth. Of this, several are fully convinced, and have made common cause with us. The anti-slavery monthly concert of prayer is regularly held, and is an interesting meeting."

Our Auxiliary No. 1 has also been placed in trying circumstances, as will appear from the following extract from the report of the committee for the superintendence of the anti-slavery operations in the ELEVENTH PRESBYTERIAN CHURCH.

"From the well known character of the Pastor and members of this church, it was hoped that our cause would have advanced without much opposition. But the result has proved our hopes groundless."

The first decided manifestations of opposition were observed a short time previous to the last quarterly meeting of this society, in sundry remarks and insinuations made by the Pastor in his public address to the congregation, which it was well understood were designed for the abolitionists. Then the reading of the notices of our meetings was refused, as well as the notices for the monthly anti-slavery prayer meeting, and then the prayer meeting itself was spoken of in private conversation, in a manner calculated to prevent any but decided abolitionists from attending it."

On Wednesday evening, December 5th, 1838, the Pastor devoted a considerable part of the evening to comments upon abolition and the acts of the abolitionists in his church. On the Sabbath previous, notice was given out from the pulpit that an election of one or more ruling elders would occur on Wednesday evening, December 12th, and that the intervening Wednesday evening would be set apart as a season for special prayer that the church might be guided in the selection of suitable persons for the important stations then about to be filled. It was on this occasion that the Pastor felt himself called upon to occupy a large portion of the evening in commenting upon abolition and the conduct of the abolitionists."

In the course of his remarks he stated to the congregation that an effort was making to put abolitionists into the session, and that if it should prove successful "he would not act with them." It so happened that the most prominent candidate for the eldership was the President of our Auxiliary Society No. 1, and he would have received the votes of abolitionists as well as those of opposers, in view of qualifications altogether unconnected with the anti-slavery cause. If there was an effort to get abolitionists into the session merely on account of their abolition, it was made by others than the abolitionists. They were not concerned in such a movement, nor did they know any thing about it until they heard the statement made by their Pastor. On the succeeding Wednesday evening, previous to the election, a paper was read, drawn up in the handwriting of the Pastor, virtually admitting the correctness of the positions which had been taken on the former evening, and bearing the signatures of five individuals, three of whom were considered as candidates for the eldership. These unexpected transactions had the effect, as might well be supposed, of driving some from our ranks, but there were still a few who remained firm and unshaken in the full assurance of the truth of their principles and the correctness of their measures, and the perfect consciousness that God was on their side. During the whole

time the monthly anti-slavery prayer meetings have been well sustained, and they have been seasons of no ordinary interest, and will long be remembered with lively emotions of gratitude.

Our Auxiliary No. 1 is now engaged in carrying forward the object for which it was formed, and some who were for a while halting as to what was their duty, are now falling into our ranks, where we feel confident they will remain."

The cause is steadily advancing in several other churches in the city although we do not know of any one that demands a more particular notice at the present time.

We have merely consulted our own feelings, and we would gladly have passed over in silence the transactions in the two churches referred to, as it is exceedingly painful for us to speak of the doings of ministers of the gospel, and of church sessions, and of professed Christians, when they are of a character so unbefitting the followers of the meek and lowly Jesus. But justice to the cause in which we are laboring demands that we should speak out, so that our Christian friends may know the manner in which we are treated, and the character of the measures which are adopted to keep abolition out of the church, as well as to give a correct statement of facts which have been the subject of much remark, as well as of much misrepresentation. In our last report we declared our intention of carrying our abolition into the several churches with which we are connected. This declaration has given no little offence to some of the ministers in our city, and we have been given to understand that we should be opposed at every step, and we have seen from the statements made in regard to the proceedings in the Western and Eleventh Presbyterian churches, that some, at least, are determined to carry their professions into practice."

But why should it be so? Why should they oppose us and thus act in a manner so unbecoming their Christian professions? We are charged with disturbing the peace of the church. It may be true, that in those churches only, we are opposed, and in those churches only, the "peace of the church is disturbed." But who is responsible for it? It does not follow, that because men oppose the acts of any individual, and in so doing produce disorder and confusion, that the individual is responsible for the unhappy consequences which others connect with his acts.

If it were so, then would the Son of God be responsible for all the wickedness and guilt growing out of the opposition of wicked men to Him and His mission while on earth. Then would Paul and the apostles be responsible for all the mobs and riots and bloodshed which followed in the train of their faithful preaching. And in fact, every good man would be responsible for all the evil which men might make out of his actions."

We must have some other and more valid reason for condemning any thing, than men oppose it, and in the violence of their opposition disturb the peace of either the church or the state."

We have not introduced any new doctrines or new measures, nor do we intend to do so. Our doctrines are as old as the truth of God, and are as true now as ever. Our measures are only the practical application of those doctrines, according to the directions of our ministers, proclaimed from the pulpit from Sabbath to Sabbath."

We believe slavery as practised in the United States to be a sin, and so many of our opposers profess to regard it, and many of the judicatories of our churches have solemnly sanctioned and confirmed this opinion. Our ministers inform us that "sin is unchangeable in its nature; that God always regards it with the most perfect abhorrence, and that it should be repented of at once, without delay."

And we apply the doctrine to the sin of slavery."

We are told that it is our duty to go and preach the gospel to every creature, and some even go so far as to tell us that a missionary spirit is a test of Christian character. We learn from the testimony of Southern ministers, Presbyteries, Synods, Conferences, &c. that we have millions of heathen in our own land, for whose salvation few seem to care, and our hearts yearn over the poor slaves, and we feel desirous of sending the gospel to them. But we find there is a grand obstacle in the way. There is a "peculiar and delicate institution" existing in the Southern part of our country, upheld by professing Christians, elders, ministers, churches, Presbyteries, Synods, Conferences, &c., which requires nearly three millions of the human family as mere property, and by law prohibits them from learning to read, thus preventing them from becoming acquainted with the word of God. And then we cannot go personally and teach them, for we know that should we attempt it, we should soon pay the forfeit of our lives by order of some irresponsible "lynch committee," unless we were put out of the way by some more summary process. How then are we to send them the gospel? It can only be done by removing this grand obstacle out of the way, and in laboring to accomplish this, with a view to their receiving the gospel, we believe we are as actually engaged in the work of missions, as we are while engaged in sending missionaries to China, or any other heathen country. If we are bound to send the gospel to every creature, it is altogether beyond the power of our minds to comprehend or discover any reason why we are not bound to send it to the heathen in our own land as well as to the heathen in foreign lands."

In laboring in this cause we follow precisely the example of our Christian brethren in their labors in the cause of missions."

They form societies to concentrate their energies and thus render their labors the more effectual, and we do the same."

They establish a prayer meeting to pray for the blessing of God to rest upon their exertions, and we do the same. They circulate publications setting forth the condition and wants of those for whom they are laboring, and urging the duty of all to assist them in their labors, and we do the same. We are acting upon the same principles, and adopting the same measures, which we are taught to believe are correct, and which we are urged to adopt in relation to other subjects."

We pursue precisely the same course in advancing this cause, that we pursue in common with our opposers, in advancing all other good causes. Why then should we be so violently opposed? We have no intention of disturbing the peace of the church, nor will we do it under any circumstances, without it is the peace of unchristian sin, nor will we be deterred from the discharge of what we feel to be our duty, merely because our opposers resort to violent and improper measures, and thus bring confusion and disorder into Zion. We love the church of God, and we intend to cherish her honor as the apple of the eye, and while God continues us in being, we in-

tend to labor for the extension of the Redeemer's kingdom. We have consecrated ourselves to the service of God;—we are "His"—all that we have, and are, has been unreservedly devoted to the furtherance of the cause of Christ. We as firmly believe it to be our duty to labor in the Anti-Slavery cause, as we believe it to be our duty to love and obey God; and until we are otherwise convinced, we are determined to do it, come what may; be it tribulations or trials—be it persecutions by professed friends or open foes—be it loss of reputation and influence in the church, or in the world;—be it a loss of earthly possessions, or even of life itself, we are prepared to surrender all, rather than prove treacherous to a cause which we feel has such strong claims upon us, and which we have the most perfect assurance is the cause of God. "For Zion's sake will we not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

In all our movements we shall aim to act in strict accordance with the spirit and teachings of Christ, and if our opposers will only do the same, it is all we ask of them. Can it be that those persons are actuated by the spirit of Christ, who in their efforts to oppose the cause of abolition, act contrary to their own professed principles, condemn abolitionists for doing the very things, which they themselves have taught them to do; charge them with things of which they are not guilty; misrepresent their principles and designs; hold them up to the odium and detestation of their Christian friends; warn the people of God to "mark them and avoid them;" thus producing schism and discord in the church, and thus refuse all opportunity for defence or reply? Such a course as this, we think is calculated to disturb the peace of any church, and the responsibility should rest upon those who resort to such unchristian measures."

In concluding our report, we would appeal to our Christian brethren who feel themselves called upon to oppose us, and inquire why it is that you pursue such a strange and inconsistent course towards us? If you doubt the truth of our principles, why not come to us as beings possessed of reason, and endeavor to show us our errors? We will keep our minds always open to conviction, and most gladly will we listen to any arguments that may be urged against the truth of our principles. If you think we are resorting to improper measures, why not come to us in a kind and Christian manner, and show us wherein we are wrong? Until we are convinced that we are wrong, it need never be expected that we will change our sentiments, or alter our course."

Neither persecution, nor abuse, slander nor misrepresentation, will ever turn us aside from our duty. They contain no arguments to our minds, other than to convince us that we are standing upon the firm rock of truth, inasmuch as they are the only weapons which can be brought to bear against us."

The right to feel for the sufferings of our fellow-beings—to plead the cause of the poor and needy, the oppressed and down-trodden; to "remember those in bonds as bound with them;"—the right to the free exercise of our own minds, and to discharge what we conceive to be our duty, according to the dictates of our own consciences, we can never surrender, and we wish all so to understand it."

Relying upon the promises of a faithful God, we intend to go forward in the discharge of our duty, regardless alike of the favors or frowns of our fellow men when they would turn us aside from our course."

In behalf of the Board of Managers of the Union Anti-Slavery Society.

SAMUEL D. HASTINGS,

Corresponding Secretary.

At the close of the reading of the report an opportunity having been afforded to the members to express their opinions, an interesting debate ensued, the result of which was that the report was adopted, and a resolution was passed, that a copy of it be sent to each and every minister of the Gospel in this community. An amendment was offered to the 4th article of the Constitution, which in conformity with the 11th article of the Constitution, was laid over until the next stated meeting of the Society. The meeting then adjourned with prayer.

Wm. S. France,

Recording Secretary.

For the Pennsylvania Freeman.

The Philadelphia Association is incorporated for the moral and mental improvement of the people of color and one of its prominent objects is the education of the rising generation. "This institution is endeavoring to effect, not only by its influence, but by affording assistance to children of such persons of color as are unable to send them to school for the want of suitable apparel for them to appear there decently."

For the purpose of having a general concert of action among the people of color, for promoting the objects of the Association, the second annual council of the Association will be held in Philadelphia, on the first Monday in June next. All religious, literary, charitable, and beneficial associations are particularly requested to send delegates to the ensuing council. It is requested of our friends abroad to meet with us in council by delegation, so that we can communicate to each other the moral and intellectual improvement of our people."

Editors of papers friendly to the moral elevation of the people of color, are requested to insert this circular.

Signed in behalf of the Association.
BENJ. WILSON, Cor. Sec'y.
March 25, 1839.

For the Pennsylvania Freeman.

REVIEW OF ARISTIDES—No. 2.
But Aristides professes to find in the doctrines of our Lord, or his Apostles, a direct recognition of the lawfulness of slavery. To strengthen on his cause, I suppose, he has kindly furnished us with an extract from Adams Roman Antiquities, to show what was the character of the existing slavery at the time its lawfulness was, as he would have us to believe, recognized by Christ and his Apostles. According to this account, slaves had no legal protection, but might be scourged or put to death at the caprice of the master. "This, then, and not the modified and restricted slavery of our age and country, is the slavery which according to Aristides was sanctioned by the messengers of the gospel of peace."

It is rather surprising that this writer

THE FREEMAN.

FOURTH MONTH 4. 1839.

DISCUSSION IN BUCKS.
A letter from our friend W. H. J. of Bucks

county, gives us the particulars of a debate on

school house, two or three miles from Buckingham

ecting house. A similar debate had been held
o weeks before, by the members of a debating

society in that neighborhood, at which the the colo-

persons not belonging to the society, and among

em a clergyman from South Carolina—took their
olition brethren, about 12,000, to the

Harker, Esq., in which he says:

"You also accuse me of advising people not to pay rent for their housing grounds. This is NOT TRUE, nor is it true that the people generally are unwilling to pay what is fair and reasonable for such charge made by you of 6s. 8d. per week EACH AND EVERY MEMBER OF A FAMILY IN A HUT IS NOT FAIR. Your tenants must do as they please, but it is very certain I will not advise them to do so.

"P. S. Since writing the above, I witnessed an attempt made by you to remove by warrant, from one of your people, the rent of his house and grounds since the 1st of August, and I can only say that I

are published there, and that they are taken from them in order to be displayed in that manner. Mr. Hayes to Mr. number, is so strong that it cannot fail to excite public opinion in favor of him from Jamaica, of my white-brother John Whitehouse, an excellent man, and a true friend of the cause. Mr. Hayes. It shows how wrong Smith is as to the prices at which the goods are sold. Mr. number. Most of the capitalist classes, which

given them counsel were entitled for the same reasons to be considered the proprietors, or their heirs, however, that the same may be by any means

Memorandum, January 27th 9th, 1839.

to Jesus— Since I have frequently been asked to write a paper for the next presidency. The anti-slavery papers also have published it in full; glad of an opportunity of meeting some in the shape of argument, and especially on the important, not one democratic party

CLAY AND MORRIS.

All the whig papers in the country are, including Senator Clay's great speech, put down about abolition, and puts up Henry Clay as the whig, colonialist, and statesman for the next presidency. The anti-slavery papers also have published it in full; glad of an opportunity of meeting some in the shape of argument, and especially on the important, not one democratic party

[illegible]

of almost, poor fourth in
We have the answer
go forward fearlessly in
it has been right to us if
if we are kept humble in
to fear from those who
the things up against us
in authority; the
House of Assembly, and
its out of it, who wish
the agitation and terror.
ing in a way likely to
in this country, and the
tence of the British
it is likely to bear.
my different churches in
and respect through
the faithful laborers of
in charge of them during
they have gone on increas-

South, unless the post office agents should press the official of the administration "*Incendary.*" —*Emancipator*.

RIGHTS OF PROPERTY.—But from source does this change of disregarding rights of property come? It comes from the foul accusation? Henry Clay—a holder—the "owner" of some fifty following-beings, whom he daresto call his property! The remorseless plunderer and defrauder of the poor, the receipt and example, of a system that robs wife of her husband, the mother of her child, the laborer of his wages, the orphan of his hope, and the soul of its heaven. Thewell of his fellow-citizens, restored owners plundered beyond the products of toil—let him make himself rich by the graces, the anguish, the desolation, the darkness, and the darkness of spirit, which

increasing; and all, so
to estimate, bid fair
to live, and happiness, in this
world, \$8, 2, 1, and 2, 6, per
dollar, the 2, 1, is your
share, if you are one of those
it is without any house
are supplied with those,
and the 2, 1, is your
shilling) to 2, 1, with but
the 2, 1, is your share.
The 2, 1, is increasing; Bibles
may grow up people
with and might be
the 2, 1, is the word
of witness. Fruits of righteous-
ness shall be seen, and
sent the gospel to Africa.
So, were they fit, to
be sent to the Antilles
island.

The inevitable fruits of slavery, say
call to life and the oppression
churlish in the grasp of oppressive
kindle anew the hopes that tyrants
quenched—let him pluck the roots
grave the victims of captivity and away
under the monstrous work of slavery—
report of his crimes upon the
whom he has injured in their dearest
and wash his hands in innocence, he
dares to stand up in the presence of
nation, and accuse his fellow-men
garding the "rights of property,"—

Witness.

Our brother of the Witness should
ber that Sojourner have rights as "peo-
ple" as their institutions, and his
declaration.—*Eminence.*

Proscriptions in the church, or se-
like it. Mr. E. W. Guldin, a

others sent to take care of
 to commence a commis-
 of his posterity. The
 parts of the vestments
 of six hundred and
 upon at three ; and
 it is hoped that the
 consideration.
 not improved. Since my
 of the spirit of the
 in the sick, and Mrs. Clark
 to assist me in my
 I am anxious to England this
 much as I can, and I
 Father that I should labor
 I have reached your
 I am now forbidden to
 my medical attendance.
 Mrs. Sheldon and child
 to her recovery.

shall be glad to hear from
as May I may leave for
me.

We may meet after the
the favour of either of
which Mrs. C. writes, I re-
all your kindred to me
and I am sure will gratefully
a hope of the gospel,

JOHN CLARKE.

Emancipation.

It is abundant that the state of
the country is so quiet as
and, I think, as a general
work well where they are
and I am sure will gratefully
the Falmouth

of 36, says:

It is abundant that on those
the peasantry have been

honestly furnished the documents required of them have been performed. If, on some of the free system has been satisfactory, the fault is due to those grasping and avaricious men, who require an extension of their plantations, and who are content with an inadequate compensation, and endeavor to prolong the time of the produce of the soil.

The reasons usually given by those who discount the anti-slavery extension, are such as would not be very convincing, even to those who give them. They were directed at those who prejudiced and bias in the matter.

It is a politician of a Northern state. He interests himself in the political relations, not only of his own state, but of all others. He is found on the approach of an election in another state, soliciting the aid of his constituents, and endeavoring to obtain information and to influence the voters there: and it is proposed to increase the banking capital, or establish a mammoth institution in any state, he is seen overhauling with zeal upon one or the other side of the question.

Who are the persons who are in the state, while they expect fees for their services, and who strive to gain the favor of the people, they still declare, that the cause is pure, and undefiled.

In an account of a politician, who was elected to the office of the Burginton (N. J.) in 1841, on the 25th inst. the following statements, made by many boys were expected to be made.

"An address was delivered there, the Governor of Louisiana, who was present, and who was understood, and one best class of the audience."

[illegible]

our Bible society friend thinks it an object of secondary importance; and as a proposition to give the Bible to the heathen, he is no better holding than the man who would give the Bible to a member of the Bible society against the society's consent. Mr. H. is not a man of this kind. At holding meeting, he concludes that it is best to preserve harmony among the advocates of the spread of the Gospel, by suffering the three millions to continue debarred both of the Gospel and of the rights which the Gospel claims for them. This is an impassable error of judgment. It is a gross mistake to suppose that the millions of the East are the same as the millions of the West; for the Greeks; for the cruelty of Turkey; and the fact, such that he thought all the world ought to rise for its overthrow; but when urged to act in relieving

The slave from Providence, he thinks it all in the order of Providence that one class should hold another.

It is an enemy to the interference of one nation or race with the liberties of another: he was full of zeal on behalf of Poland, and contemplated to join in the movement which would have been directed toward maintaining the right of every people to govern themselves; yet he holds that the African race have no right to hold themselves; and is almost as eager to see them kept in their present rights for them, as he was to fight in favor of it, for the Poles.

It is, in substance, full of ardor for the welfare of the inhabitants of the valley of the Mississippi; but strains every means for the prevention of the spread of Catholicism in that region. But when asked to do something for the slaves in the valley of the Mississippi, he has nothing to say.

The following from the Hingham Register, dated April 10, 1846, contains some interesting particulars in relation to the townships of this State, which are well as true. Many a woman starts at her own earlier beginnings.

ABOLITION V.

| |
|---|
| In Concord Bow Dartmouth Andover Pembroke Pittsfield Hampden Gilmanton New Bedford Bristol - Nantucket Lynn Lewiston Manchester Ware Lowell Northampton |
|---|

[illegible]

Near the middle of the sentence, "civilized nations possess," the word "possess" is in italics.

A title below the middle of the sentence beginning, "reasonable to limit," etc.—for "for a reasonable limit."

The Legislator of Alabama making the punishment for a man breaking the law of a state a judge, by the jury trying a judge, by the jury punishing a judge, by the jury punishing the same as it is of each person.

Strange as it may seem, I am accustomed to regard the above as a very good illustration of the above line in penmanship.

to interfere, especially if it be beyond the bounds of his own individual government.

It is well to be unwilling to allow any interference with the rights of speech and of the press. To prove that any party has been opposed to these essential safeguards of human rights, is to make a conclusive evidence that such party should be held in contempt. It is well to be unwilling to make a trivial exception to this rule, by punishing apostrophizers wherever they attempt to speak, and exempting their presses wherever they attempt to print.


L. is a member of a Temperance society. He thinks it monstrous imply for the law to suffer one man to sell liquor, and to punish another for not doing so. There is something altogether too coercive and too much like interference with the concerns of others, in an attempt to regulate the sale of liquor. It is monstrous to require one to hold another in slavery, misery and degradation.

Such are some of the incongruities which arise from the partial abandonment of the principle that *the negro is a man*. The *anti-slavery* *inquiry*, however, has not been content to rest on the ground of the neglect of self examination, to discover whether the agent which we direct our efforts and scarcely Christianize need in one case, or not in substance maintenance and uphold in another case equality of man.


BENJAMIN S. JONES, Agent for the Non-Resistance, requests us to say that he will receive subscriptions for the *Non-Resistance* at the rate of \$1.00 per copy, and will send it to his supporters, at No. 62 South Fourth street? Terms of paper, one dollar a year, in advance.

We publish in this week's Freedom the report of the Union Anti-Slavery Society of this city. It is an excellent document, abounding in sound sense.

soning, and laying bare the gross inconsistency, not to say Pharisaical hypocrisy, of those high professors of religion, who, while they confess that slavery is a mortal evil, and a sin, instead of actively exerting themselves to overthrow it, exhaust their zeal and energies in the persecution of abolitionists—persecuting them for doing that which it is their obvious duty to do, according to the very precepts of these high professors and low ac-



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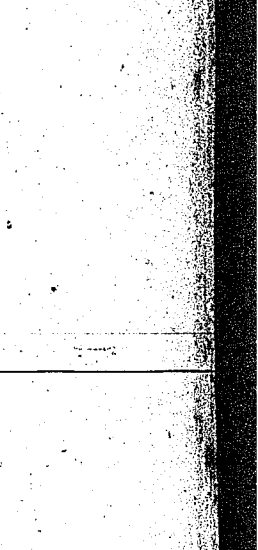


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PENNSYLVANIA FREEMAN.



This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, characteristic of old paper. The right edge of the page shows the binding, with dark stitching or thread visible. There is no text or other markings on the page.

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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and small dark spots, possibly due to age or handling. A faint horizontal crease is visible near the top edge. The page is set against a dark background.

for us [slave-holders]. The large mass of the Whig candidate [Mr. Clay] regions [the North] are against us—the friends of Mr. Van Buren's friends are with us; can we hesitate in our choice? Mr. Clay is the Northern man with Southern friends. He is strong for us [the slave-holders]. The danger is greatest against us."

THE PENNSYLVANIA FREEMAN.

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N. [REDACTED]



This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and small dark spots, possibly due to age or handling. A vertical crease is visible near the right edge, suggesting it was once part of a bound volume. The overall tone is a warm, off-white or light beige.

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1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

The subscribers have opened a **HAT STONG** in Market street above Tenth, No. 364, where they will try to accommodate those who may favour them with a call, with a good article, at a moderate price.

Having lately commenced business, they are anxious to supply their friends, and the public generally, and respectfully solicit a share of their patronage.

there put so much noise into
the ears of men who would
be the colored people of these
States, and who are now
the laughing of Munson and
others, and makes a civilized
people of all Christians in any
part of such a system!

There is nothing in anything
of the declaration of Hon. M.
Carolina, made the other
evening, that "he lived among
the colored people in Louisiana
for their EXALTED EMINENCE
of his *Reflector*.

He has been introduced into
his fate to our Chinese
dearlies, Rong potato and
other things, and he is now
from Bakhara, which grows
and or twelve feet, can be cut
and multiplied at the rate of
one each grain acre.

SECTION OF SNAKES.

One morning walking round his
domain our fondling pet
this commanded our fowling piece.
The good people of the valley
were directed to give directions to
ones at a distance, he advised me
of a shade formed by a
respectable tree, and I took
the line leaning on the fence, which
in a bank between two dry ditch-
es, and I was about to take
at that moment sprang the most
delectable within five feet of
me, and the act of pulling the trigger, his

Philadelph. May 16th, 1839. 3*rs*

NOTICE.

The Subscribers have received from the
(register of Wills for the City and County of
Philadelphia, Letters Testamentary as Execu-
tors of the last Will and Testament of William
Lynch, deceased, late of Spring Garden, in the
County of Philadelphia. All persons having
legal demands or claims against the Estate of
said deceased, are hereby notified to present the
same known to the undersigned, without de-
lay.

JOS. LINDESEY, 117 N. 7th st.
JOS. SHARP, 13 S. 24 st.

Executors.

May 9—9*th*.

GRAHAM HOUSE.

63 Barclay Street, New York.

Third floor, West door, (below.)

This house is one minute's walk from the
North River, and about five minutes walk
from the Eastern Steamboat Wharf.

ROSWELL GOSS.

There is a Showering and a Bathing Room
attached to the House, which are accessible
to all persons, without any charge, and
to such others as may wish at a very small
expense. May 16, 3*rs*.

MORUS MULTICAULIS.

Just received from the Hon. Roswell
few bunches of superior MORUS MULTICAU-
LIS TREES.

THE SUBSCRIBER.

Respectfully requests the public to remember
that he carries on the **Tailoring Business**,
at No. 29, North Sixth street, between Mar-
ket and Arch streets, where he has a general
assortment of the latest fashions, Vesting,
&c. which will be made to order on the most
reasonable terms, free from the produce of
Slave Labor.

NATHAN THORNE.

First month 9—3*rs*

[illegible]

THE RESPIRATOR.
has exhibited in New York an
invoice called a Respirator, invented
to avoid the irritating effect of col-
dungen, in asthmatic and consump-
tive persons. The Respirator is con-
structed on strictly scientific prin-
ciples. It consists of the instrument proper
and gages. The instrument is formed

of wire plates or sieves made some-
manner of those of Davy's safety
lamps. The benefit, in which these
in gh these plates, yields its drawn
up by the cold air, which is caloric
instrument during respiration, thus
in the feeble point of the air to 80
degrees to the quality of the Respiator,
air, too, in its passage inward, parts
some irritating particles which may
begeth the disease, and the Respiator
that a friend of mine in England, Mr.
that a friend of mine, who had long
so during the night as to be unable
to be enabled to go without dis-
the first night of wearing the instru-

until he recovered.

MAPLE SUGAR.
Wanted, 1400 pounds of Maple Sugar, in 1899, of the two ounce cake, for box or smaller quantity. Also on HONEY MOSAICES, Jamaica do, good and pure, (white and brown,) Lost and Found, Green Haze, Rostated and Green &c., the produce of Free Labor,
ELI ADAMS.
Temperance, Graces and
corner of Fifth and Race streets.
1514, 1899.

The subscriber has commenced an Agency for the purchase and sale of the Silk Mulberry Trees, and all articles connected with growing of the same.

CHINESE MULBERRY TREES.
10,000 for sale now, of the genuine MU, Mulcaurco, or Chinese Mulberry Tree, and
CHAS. CADWALLADER.

Free Labor Groceries.
The subscriber offers for sale an assortment of the best of the Produce of Free Labor, which he will sell wholesale or retail.

Storekeepers in Country who sell the same above goods are requested to call and exact the same.

A CARD
 been so respectfully informed
 and the public, that his Writing
 and the U. S. corner of Biss and Arch
 street, Philadelphia, Pa. The
 has been enlarged, and is now open for
 on both day and evening pupils
 are now being fitted up in good
 furnished with special reference for
 modulation of faculties. At this establish-
 ment particular attention is given to
 the correct position of the hand
 in the movements of the arm, forearm
 and wrist, as are also thoroughly practised
 in the study of philosophical principles,
 and nature.

For a course of instruction most ef-
 fective and accurate in the use of
 the compass to themselves, a bold, free
 business hand, adapted to the com-
 er and any other particular purpose.

M. A. ROOT.
 and QUELL PENS, are both used in

Terms and other particulars made
 the Rooms between the hours of 8
 M., 5 and 6 P. M., and
 9 M.—3

ANNIS'S SHEK HANUAL.
 new work, by a practical Silk Grower
 and manufacturer, for sale at No. 72 North
 Second street.

Just Received, by the William Br
 direct from Canton, 50 Bags of Free
 Also 50 Bags double bolt Calcutta su-
 per fine, 50 Bags double bolt Calcutta
 Liberties grass. ROBERT MCCLURE,
 No. 27, North Fifth St., Philadelphia.
 August 16 1853.

FREE GROCERIES.
 The subscriber has just received a
 supply of sugar, corn, flour, rice,
 ground Siam sugar, light color; also a
 fine Western hams, of the best quality,
 with a general assortment of sugars,
 molasses, rice and tea are offered for
 sale.

ELI ADAMS,
 Fifth and Race Streets.
 Fourth month 1853, 1853.

East India Sugar.
 200 Bags East India Sugar, consist-
 ing of 100 Bags of Java, 100 of
 Batavia and Java, for sale at the
 Free Labor Grocery Store of
 CHAS. L. STANLEY, 101
 feb. 7. No. 380 Market st

PRINTED BY
MERRILL & THOMPSON'S
BOOK AND JOB PRINTERS
 No. 7 Carters Alley.

e, liberty, and the pursuit of happiness.—*Declaration of American Independence.*

JUNE 30, 1839. [Whole No. 142]

to state- tion of the society to the increasing im- At the recent yearly meeting of that division of
ing the portance of enlightening the German popu- the ancient Society, popularly known as the
region, lar of the state. Agreeably to directions Orthodoxy, the subject of slavery received an un-

the last State Meeting at Coatsville, the committee have devoted a portion of their time to the preparation of a circular letter, circulating extensively several German Tracts adapted to the present condition of this class of the population, and the preparation of publications, and the eagerness with which they are received, have afforded satisfactory evidence of many of the converts. The members would be warmly interested in pleading the cause of the oppressed slave.

weekly pamphlets, and other considerations. On this committee are, among others,

of their countrymen, entitle their opinion to respect. To extend, therefore, the means of circulating the views of the friends of the cause is a matter of high importance, to which our exertions should be steadily and increasingly directed. The Liberator has, therefore, made arrangements for publishing and distributing through the state an edition of the *Declaration of Sentiments* on the subject of slavery, and its remedy, shall occupy a conspicuous place, without excluding other subjects of equal importance.

tion will be conducted by C. F. Stollmeyer with the aid and under the direction of the committee, and we hope will be ready for circulation at an early date.

It is highly important that every abolitionist, residing in a German neighborhood, make every effort to secure a copy of the "Liberator," and to send it to the committee, with a view to its being distributed to the colored people in the neighborhood.

marked unity with which the proposition was greeted by the whole meeting, cheers us with a full conviction of the general prevalence of the feeling that something must be done, and done with energy and to good purpose. From indications like these, the slave and his advocate have abundant cause to "thank God and take courage."

Finally, the signs of the times are full of encouragement to perseverance, and of stimulus to hope. The cause in which we are engaged is moving forward with steadily increasing momentum, in its majestic and resistless march. Though

We propose to accomplish, is the elevation and improvement of the free colored population of the South. If the oppressed and degraded laborer, if it has not received the share of attention which its importance merits, has been so long neglected, it is because the great societies in different parts of our district, have opened schools on the afternoon of the First, and, in some cases, on the second day of the week, in which they have volunteered their services to teach all who might be disposed to attend; and, in the progress of the year, have been enabled to make some degree of improvement—the extent

erty have to the fact that the colored people have availed themselves of every aid and opportunity to improve themselves, and that the progress of the colored people in the attainment of useful knowledge, have been such as to give encouragement to continued exertions in the same direction. In Philadelphia, very laudable efforts have been made by some members of the Junior Society, who, from week to week, almost as regularly as the First day

cities 'roundt, have visited those parts or in cities where the most neglected and degraded portion of that class reside, and have faithfully and indefatigably labored with them, going from house to house, addressing them in the language of kind admonition and friendly advice, gathering them together, and exhorting and encouraging them to form ha-

bits of morality, industry and economy, and in every way manifesting such an interest in their welfare, as at once to win their confidence, awaken their self-respect, and stimulate them to labor for the amelioration of human conditions. Friends have had a committee in attendance upon the same duty, who have not only co-operated in the good work with the Juniors, but have

borne, in their published report of the result of their operations, highly favorable testimony to the character, condition, and habits of the colored people of the city generally. The labors of the old Abolition Society, and the efforts of the new, in the restoration of the colored people to the rights of citizenship, have been a constant and successful effort.

also, in investigating the state of the colored people, and collecting and publishing a large amount of valuable statistical information in regard to them, deserve honorable mention at good. And when the final peal of joy over the prostrate ruins of tyranny's strongholds shall wake the echoes of our mountains, and roll down our mighty rivers to the ocean, started at its

our hands. The reports of their committee on this subject, ought to be in the possession, not only of every abolitionist, but of every person interested in the condition of so large a portion of the population of our chief city.

The report of the Treasurer was then read by C. C. Burleigh, and adopted.

| | | | |
|---------------|---|-------------------------------------|----------|
| tion of mem- | encourage, by his patronage, the laudable ex- | 1600 lbs. of machinery, &c. &c. &c. | \$245 50 |
| of new auxi- | ertions of the industrious and persevering | 30th, 1835. | |
| | among them, may find where he can employ | To cash Merriwell & Gunn and Mer- | |
| oned above | mechanics and laborers in almost every de- | riwell & Thompson, for paper and | 1952 19 |
| the distribu- | partment of manual industry—the mere | printing Pennsylvania Freeman, | |
| | of who make the truth in regard to a | Ditto, Extra Freeman, notices, &c. | 52 53 |
| | | Daniel Neal's loan, | 585 30 |

| | |
|--|---|
| observed who seek much abused and villified people, can see abundant evidence that they are very far from being the nuisances and worthless vagabonds, which they have been so often represented. | Translating and printing German publications, 268 00 Carriers of the Pennsylvania Freeman, J. Healy agent for do. 89 75 C. C. Burleigh in full for services, 125 00 J. G. Whittier for editing Freeman, 230 00 293 00 |
|--|---|

| | | | |
|-------------|--|---|--------|
| and circu- | Their own exertions, too, for their physical, | Wm. Chase theatrical agent, | 7 00 |
| 3000 copies | intellectual, and moral improvement, ought | J. Fulton's bill, | |
| of Jackson | not to be omitted. In their religious assem- | D. P. Brown and T. Earle, professional | 100 00 |
| of a paper | blies, in their schools on the First and other | advances Jury's fees in case of damage by | |
| | days of the week,—in their numerous literary | mob, | 113 00 |
| | | Swin. Abell & Strimons for paper, | 325 63 |

| | | |
|---------------|---|-----------------|
| edited by a | Loaned B. Lundy's agent to pay Jury's fees, | 84 00 |
| 100 copies of | | 104 52 |
| f Peterson's | Paid for sundries, | 431 58 |
| Speech, at a | Balance | |
| | | <u>\$565 71</u> |

CR.

and ereafter
Dr. Wilson's
of last; 500 of
200 of the
of about \$70.

and un-
nation to win for themselves, by deserving
the esteem and respect of their fellow men.—
May success, beyond their highest anticipa-
tions, attend them.

We cannot omit in this review of the events of

By collections at Coatesville meeting ex-
cluding payments made on account of
subscriptions to the Pennsylvania Free-
man and credits to societies

By cash received from the agent for Penn.
Freeman

215 00
1710 31

| | | | |
|-------------------|---|---|---------|
| 2 have print- | the last half year, a brief reference to the cheering | By cash received from the Philadelphia | 1758 00 |
| 1, at the congre- | indications which we have recently witnessed, of | City A. S. Society | |
| of a cost of | an increasing interest in the benevolent work of | By cash received from Chester Co., cash | 620 20 |
| | emancipation, among our natural allies, the Society | collections at Coatesville | 75 00 |
| | of Friends. Though our enterprise has | do. Delaware County | 181 39 |
| | been found, many of its firmest | do. Bucks County, cash conf. at Coatesville | 44 50 |
| | | do. Chester County, do. do. | |

| | | |
|-----|--|-----------------|
| do. | Susquehanna, Wayne, Bradford and Luzerne County, collected by Wm. Chase and C. C. Burleigh | 194 73 |
| do. | Donations | 266 56 |
| | | <hr/> \$3603 71 |

By balance in the Treasury Fifth month 1839, \$431 58
23d, 1839, JAMES WOOD, Treasurer.
Pennsylvania Anti-Slavery Society.
CR.

marks on Clay's
Ania Freeman, at
for complaint, that the steady light of their testi-
mony against the crying sin of our nation, has
been concealed under the bushel of their peculiar
organization, and shut up within the bounds of
their own religious community;—that they have
constantly, with having excluded

By amount of outstanding debts Fifth month 23d,
1834
Philadelphia City and County Anti-Slavery 930 95
Society to balance of pledge, 385 53
Chester County do. 118 64
Bucks County do. 235 00

| | | | |
|--|---|---|--------|
| published at the | been too generally | Delaware County do. | 255 50 |
| by several large | actual direct slave-holding from their own body; | Montgomery County do. | |
| circles; Morris' | we trust that they have now resolved to get their | Susquehanna, Wayne, Bradford, and Luzerne | 305 25 |
| of Virginia Freeman, | candle on the candlestick, where it will give light | County do. | 200 03 |
| and of which will | to all that are in the house—to exalt their pure | Adams and Dauphin County do. | 01 42 |
| testimony till it shall throw its clear radiance | | Western Penn. A. S. Society to balance | 12 42 |
| of report. | | to Mrs. Mary Mob | |

award of jury on account of suffering in the burning of Pennsylvania Hall, by

award of jury on account of suffering in the burning of Pennsylvania Hall, by

[Whole No. 144]

U. S. Constitution. An animated dispute ensued, in which N. P. Rogers, Wendell Phillips, our venerable democratic friend Seth Sprague, S. J. May, H. C. Wright, and some others, myself among the rest, participated, and the resolution was either laid on the table or indefinitely postponed. In

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over, the speaker, Wendell Phillips, a leading abolitionist, in the success of the Anti-Slavery cause, mentioning present discouraging circumstances. I spoke at length upon it to a crowded assembly in the spacious Marlboro' Chapel, and was followed by J. P. Boutwell of New Hampshire, (one of the friends of the organization), who made a singular kind of a speech. He said, "and now, ladies, on the point of and the point, just as it happened; but, in order to establish the reasonableness of our anticipations of success, from the fact that a new Society has been formed in Massachusetts from the objection against the old one's admission of women to the officers of the church, and the fact that, as early as I could judge, was the drift of his remarks. After the adoption of this resolution, that already noticed, about the name of the new organization came in, and in the course of its discussion,

Garrison made a clear, concise statement of the origin and progress of the difficulties which led to the present session, and then, in a very simple and unassuming manner, he presented his views. He seemed to me triumphantly, the course of the Massachusetts Society. The impression made by his speech was evidently a deep one in favor of his side of the question. Wendell Phillips, on the same side replied very happily to the arguments of several who dissented from Garrison's views, and was loudly and repeatedly applauded. Among the speakers on the other side, were Curtis, of N. H. and others. Finally, after a very short session, and those in his usual clear, methodical style, and Eliza Wright.

There was no session in the evening, the house where we should have held it, had there been one,

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There was no session in the evening, the house where we should have held it, had there been one,

being occupied by a very spirited and interesting meeting of the Friends of the Liberator, at which able speeches were made and a considerable sum of money was raised in the support of that paper. The friends of the Massachusetts Liberator avoided a heated next morning. I attended either and have nothing the morning of the latter, but the paper itself will doubtless give them.

Thursday morning, the subject of the new organization was again introduced by a motion to instruct the Secretaries of the Convention to send a copy of the resolutions, touching that matter, to the Executive Committee of the American Anti-Slavery Society. Friends of the new organization took part in the discussion. Geo. Trank made a speech in its defence—very pleasant in manner and intent to be conciliatory; but such a specimen of logic, and such an exhibition of doctrine and policy

as was at once amusing and instructive, as a revelation of the motives which induced him, at least, if no others, to go for a new society. It was to give an opportunity for "doctors and judges, and eminent men, and men that would not work unless they could be officers," &c. to come into the interprise, which they never would do under the old organization. But you will probably see the whole speech when the proceedings are published.

The vote passed after considerable debate, and I think almost unanimously. A series of resolutions

on political action next came in from the Business Committee, declaring that the Constitution of the Association set up no policy of membership — that one object of the Association was the renovation of political action, and that slavery in the structure of law, but only sanctioned by the force of violence. On these I spoke at some length, Garrison followed on one of his happiest efforts, clear, powerful and impressive. Fessenden of Maine, Benson and Coe of Connecticut, Nathan and Isaac Winslow, S. J. May and others, made short speeches, and the resolutions were unanimously adopted. This session, held in the afternoon, was followed by a service in Merrihew's Chapel. After the service, we went to Chardon street Chapel, a smaller, but pleasant and convenient place for so many as it would hold. It

was large enough for our ordinary business sessions, but was excessively crowded on Thursday afternoon, in consequence of the announcement previously made, that a resolution would be taken up at that time, relative to the expediency of sending a committee to visit Europe, to the attention of British abolitionists, as a worthy brother; and thus he would probably give us a farewell address. The Convention first disposed of some other business, adopted with very little discussion a strong resolution against the American Convention, and then proceeded to the business which was finally rejected. A little after four, the Business Committee brought in the resolution about Phillips, and to me an expressive of gratitude to O'Connell for his anti-slavery services, another commendatory of George Thompson, and wishing his success in his mission to the United States. The Convention then adjourned in terms of eulogy. Harriet Martineau's address, in regard to the slave. They were all adopted unanimously, and without discussion. We ceased then came forward, and poured out his soul in an

eloquent, heart-stirring, soul-kindling valedictory, which enchain'd the densely crowded assembly in breathless attention, for I knew not how long, as I was too much absorbed to note accurately the lapse of time. Though I am told it was far from being one of his best efforts, yet it was such a one as many a speaker would have been proud to claim as his best. There were parts of it from which doubtless many avowed abolitionists would dissent, but in the opinion that it was a splendid specimen of neat, elegant, classic oratory, characterized throughout by ability, clearness and fine taste, illuminated at times with flashes of great brilliancy, and bursting out occasionally with tones of majestic

[illegible]

quite as "harsh," as Mary-
the justly complains. Is not
absolute, unmitigated SLA.
the right to make property of
d children—to drive them by
impensated labor—to traffic in
that of beasts,—legalized im-
begins at home. Let the
Gazette, bring the reforming
ocracy to hear upon those

We are sorry for this, for we wish to speak in full liberty to say of us whatever we please; yet, as he expects to abolish slavery by moral suasion, it seems to us that he might have been much more profitably occupied in the great subject of Emancipation, than in captious and unjust attacks

on. -

with heart and soul, mind and strength themselves to the cause of a sense of duty to that cause differ from the new views of the Liberator, but we have manifestly and frankly, and with perfect freedom of feeling. We shall not be deceived by engaging in a pitiless warfare with them. Our character as abolitionists we shall not sacrifice. Let those assail it who are not familiar with abuse from the South, and bear with misrepresentation as they pass. While we are able to labor we will be directed against slavery, and not against ourselves. When attacked by a fair and intelligent friend of the Liberator to reduce to practice his

rd to Pennsylvania abolition.
the State Society, held in the
Coatesville, the following reso-
which our friend Johnson will
will stronger than that adopted
Anti-Slavery Society, which he
The vote, we believe,
in favor, and no member of our
is improper, or uncalled for.
there are no circumstances
the slaveholder in refusing to
and no circumstances which
then statesman in neglecting
oppression in the slave states
which he can justly
neglecting to break the
District of Columbia, which
able and politically able to do,
members of Congress, and
ce-Presidents of the United
which can justly
to abolish the relics of a
ing states, by their votes for

executives of the same.
 offered at the late annual
 up by our beloved brother
 as a text for a speech on
 nists to break away from their
 vote only for good men, and
 of human rights. The views
 is subject of political action, in
 be found in the excellent re-
 testville meeting, and we are
 these views our friend Smith
 ades.

NENTS.—"E. H. C."—"Co-
 &c. have been received and
 a letter from friend Burleigh,
 7. came too late for insertion.
 and snail shall notice next week,

W. S. Key, Esq., of the District
organization. It abounds in mis-
information and sophistry. The
to regard it, however, as a sort
of legal prosecutor of Dr. Cran-
dall by inches in the foul city
of Boston, for the crime of having in his
possession an emancipation, written by
the champion of a Society which
"to pass a censure upon Abolition-
ists before their formation."

MARRIED.
On the 21st inst., with Friend's
consent, to NEAL, jr., to CECILIA ANDER-
SON.

May, 10th, inst., of Scarlet fever,
first daughter of WILLIAM and
died three years and six months.

TICES.

Abolition Society.
of the Society for promoting
ry, &c. will be held at Clark-
day evening, the 27th inst.,

CALEB CLOUTIER, Sec.

tion of Friends:
sting of the Association of
ing the cause of the slave, &c.
tured place on Thursday
ext month, at 8 o'clock.

CALEB CLOUTIER, } Clerks.
LEULAND JUSTICE, }

Discussion.
osing of the Northern Liberties
er, for further discussion on the
manner, and what means
abolished "it will be had at the

l, in Third, below Green, to
 28th inst. at 8 o'clock, to
 ate in which, the public is re-
 JACOB M. ELLIS Sec.

LVANIA SUGAR.
 to the subscriber :
 Sugar of good quality, in
 weighing from one to fifteen
 excellent article for preserv-
 amely use.
 If the curious is called to the
 fair sample of *Free Labor*
 manufactured in our own
 very superior dried Peaches
 I had in the fall of the last
 year.

ELI ADAMS,
 Grocer, N. E. Corner of
 Fifth and Race Street.
 1839.

POETRY.

FRIENDSHIP—AN IRREGULAR ODE.

BY WILLIAM J. ALLINSON.

Oh, the boldest spell that's born of Earth
Is affection's glow!
And 'tis dearest of all when the voice of Mirth
Brings only woe!
When the sound of joy thrills painfully,
And the spirit turns disadvisedly
From mirth that weareth the hue of gladness,
And the world and the heart are tinged with sadness;
When Death has severed the dearest ties,
Or the heart has wasted its sympathies;
When fashion's pursuits have in vain been tried,
When Wealth has deluded you,
Fame has eluded you,
Malice betrayed you, or Slander belied—
Where treacherous things have been fondly cherished
And the fibres the heart put out have perished;
When the soul's deep love has with scorn been met,
There's a talisman spell in affection yet!
Here is a fathomless mine of treasure—
And the gift not out her love by measure—
Each fountain of feeling the known well,
And, at her glad spell,
The Spirit that mourneth in desolation
Gains Consolation!

And can we brook
Beyond futurity's veil to look,
And think
That we have passed Death's fearful brink;
The love
So with our nature interwoven,
Must then be'er,
And Friendship gladden the spirit no more?
Oh no—the brightest, the dearest charm
To Friendship given
Is, our Faith that Love will Death disarm
And live in Heaven!

The Spirits of those who have passed away,
Whom once 'twas our boon to love,
Who shine, a portion of Heaven's pure ray,
Smile on us from above!
They hover near us with angel wing,
And sweetly their recollections cling,
And they are not lost, while Memory liveth,
And Reason her lamp to the mind still giveth,
Unless we cease to forget their worth,
And rivet our hearts upon things of Earth.

And those, the blessed ones, whom Faith
Shall give the victory over Death
Shall know in Heaven a blest reunion—
And brighter, and better, than we have
More full, more rapturous, more free,
The heart's communion.

But, a different thing is love in Heaven
From the cheap affection of random given,
And all the tokens on Earth we wear
Will not be recognized there.
The natural tie which often binds
Discreet minds,
Will not be known where all is soul
And the embers of clay have no control!
For they are not in marriage given,
But are as the angel-ones of Heaven—
They all are common Parent share,
And all are brothers and sisters there,
Think not the spiritual love that grows
From kindred families, lust or pleasure,
Will live where love eternal flows,
And sought corrupts the heavenly treasure.

Or that the chance acquaintance, growing
From mingled love, or mirth's overflowing,
(Too often bright the spell, and warm)
Will open to a tie, too firm,
When Nature fails, for Death to sever—
A Friendship that shall last forever.

The love which Death will not efface
Must have a firm, immutable base—
But when 'tis from the fountain flowing
Of love Divine, (for God is Love),
'Twill be forever beaming, glowing,
And strengthen in the bowers above,
The trials of Earth, can never
A union so holy sever.

And after Death, more near its source
'Twill live for aye with gathering force!

The spirits of the blest are ever near!
Who, that has known the luxury of feeling,
Would chase the holy shadow o'er him stealing
And wipe the tear?

And, for an undim'd eye and joyful heart,
Did them depart?

And put away the memory of the past,
Memory of pleasures far too pure to last?
No—when these frail forms have perished,
We hope in Memory to be cherished,
Still let us love to dwell upon
The endearing traits of loved ones gone,
And deem it a holy thing
To cherish intellect to cling!

And let us one another hold,
As beings of a day,
Soon, soon to be enrolled
With those to be remembered, who depart
And leave no trace on Earth, save in the mourner's heart.

And let not Faction's bitterness
Too closely on our spirits press,
Or the vexations of an hour
Ever have power
To break the holy harmony of life,
To engender strife,
Ruffle the stream of human love,
One star from Friendship's galaxy remove.

SELECTED.

FROM THE NEW YORK STAR.

RESTORATION OF THE JEWS.

We publish on our first page, at the request of a friend, a very interesting article from the London Quarterly Review, in relation to the restoration of the Jewish people to their ancient possessions and government in the Holy Land. The article unites to some political speculations, much of that of religious feeling and hope of conversion to Christianity, which are inseparable from a consideration of this important subject, and which must, more or less, mingle itself in the discussion of a question so powerfully interesting to all nations of the earth. We have been for some time of opinion, that political events in the East were taking that direction, which in the progress of time, and that at no remote period, would require the intervention of some new and powerful nation, to check the advances of Russia towards the Persian dominions—to protect the Jewish possessions in India, and divert the current of trade through shorter and more direct channels—to interpose or mediate between the despotic and fierce conflicts now carrying on by the Sultan of Turkey and the Pacha of Egypt—to open the old ports on the Syrian coast of the Mediterranean, and revive their former commerce—to retrieve their long neglected agricultural districts of Syria—to adopt valuable and important projects of internal improvement, connecting the maritime ports with the embouchures of the Red Sea, by means of Rail Roads over the level plains, improve the navigation of the Nile and the Euphrates, and infuse new energies into that once powerful and always deeply interesting country, by means of capital, protection, mild and equitable laws, and a just, liberal and tolerant government. To accomplish these important objects, the attention of all nations is about to be directed to the Jewish people, so long and so faithfully protected by the Almighty—so long and so unjustly persecuted by man. It is, therefore, with calm philosophy, and not with religious zeal, that we propose to examine into the practicability and feasibility of the project; to look at it with the eye of a politician, not with the enthusiasm of a zealot; to calculate from fixed principles what can be done in the furtherance of this important object, not what we wish or hope

to have done, or to see accomplished. It is indeed, a subject which few men of any religion dare trust themselves to discuss freely, for all religions, Jewish, Christian and Moslem, have a deep and abiding interest in the restoration of the Jewish nation, which, in time, must extend its benign influence in fulfilling the destinies of this people, even among the untold millions of Pagans who yet inhabit the East.

The Holy Land, so called, or Syria, proper, contains very little more than 50,000 square miles of tillable ground, part of which is mountainous, and part rich valleys, producing abundance of grain, vine, mulberry, fruits of all kinds, tobacco, olives, &c. &c., and can, if properly cultivated, supply two or three millions of people with grain and cattle. If the country is made to embrace, as it would be in time, the ancient Syria, which comprised Phoenicia, Palestine, Mesopotamia, Babylon and Assyria, a vast expanse of territory would be thereby secured. The sea ports, however, which are of the most importance, are but few in number, and possess but indifferent roadsteads. Alexandria or Scanderoon, Tripoli, Beirut, Said, Sur, Acre and Jaffa. Sur, or Sour, was the ancient and celebrated Tarsus—a port which, with some expense and trouble, may again be made into a great commercial metropolis, being but 80 miles from Jerusalem; and Jaffa, a port capable of great improvement, being but 34 miles from the Holy City. Independent of the commerce and manufactures of that country, including silks and cotton stuffs, wool, leather, soap, arms, drugs, &c. &c., the great commercial advantages arising from Syria being in possession of an enterprising people, would be the adoption of a system of internal improvements, for the establishment of which is called the overland trade to India, or rather to save the delay and expense of doubling the Cape of Good Hope, by reviving the great ancient channel of commerce through the Red Sea. From the Mediterranean to Suez is but 60 miles, over an entire level country, requiring no grading, and which by rail road may be reached in a few hours. From Suez to the Straits of Babelmandel down the Red Sea, is but 1400 miles—the navigation of which can be rendered safe by new surveys, having Mocha and several other ports easy of access, and so into the Indian Ocean. The whole commerce of India, therefore, entering the Red Sea, can be conveyed by steam or tow-boats in twelve days to Suez, and in one day by rail-road to the Mediterranean, and by steam to England in 25 days, making the trip from Bombay to England by sea in 45 days, and to Italy and France in 35. This rapidity of communication, established and maintained by a commercial and enterprising people, would forever secure the possession of India to England, and at the same time greatly reduce the expense of vast armies, now deemed indispensable, as a check upon rebellious subjects, the encroachments also of the Persians, and the never-tiring intrigues of Russia. The revival of trade from the opening of the Syrian ports would greatly benefit the commerce of France; while the Sultan on the one side and the Pacha of Egypt on the other, animated by these new enterprises, would unite their energies and resources in carrying out the march of civilization in European and Asiatic Turkey. Such are the political considerations and projects of immediate interest, which would justify the two great maritime powers of Europe, England and France, in taking measures to effect the sale of that territory to the Jews, and securing to them by treaty, the occupancy and peaceful possession of their ancient heritage.

In the formation of new communities and the organization of new governments, many years must elapse before society can be modelled on pure principles, and men of character and talent brought into the administration of public affairs. Thus, on the delivery of Greece, the world looked in vain for the wisdom of Socrates, or the patriotism of Epaminondas. All new communities must of necessity be undisciplined in the science of government, and not readily restrained by the restrictions and obligation of law; time only, with its mellow influence, and the influence also of good example, can incline the people to carry out the great principles which give rank and character to nations of the earth. This, however, does not apply to the Jews. Cut off, as they have been for so many centuries, from the administration of government, and scattered in every region throughout the world, when the trumpet is again heard on Zion, no wild savage, or reckless body of men, will assemble in the City of David. Europe and Asia will send forth from this people a most powerful confederacy of eminent men—combining moral wealth, learning, character, sagacity and enterprise, than any nation on the face of the earth. The materials of a first rate army, of officers and men, from every part of the continent; statesmen, politicians, and capitalists, from England; artists and men of science from France and Italy; eminent physicians, theologians, doctors of laws, professors, artisans, and manufacturers from Holland and Germany; and agriculturists from Poland, the Ukraine, Wallachia, the Danube, and the Dnieper. Every occupation and pursuit, together with intelligent and enterprising merchants, and immense pecuniary resources, can, and will no doubt be brought to bear on the reorganization of the Jewish government.—All may not go to the promised land; all may not wish to go, or may not have the will or power to go; but all will feel an interest in contributing their portion to the restoration of Israel; all will rejoice wherever they may be located, at hearing that the flag of their country once more floats on the walls of Jerusalem.

But how is this great and desirable event to be brought about? We answer at once, not by the Jews, but by the Christian powers. The learned, and particularly pious Jews, deem it sinful to anticipate the period by any movement of their own, when it shall please the Almighty to fulfill his promises of restoration, they rely on miracles, probably without reflecting that God works by human agents, that he disposes of events, and inclines the hearts of men to certain actions, which when taken up and carried out in their spirit, works the very miracles long promised and most desirable. The Jews, therefore, can only co-operate, the Christians must act as pioneers in the great work, and they owe this debt to the Jews;—they owe it for all their sufferings and persecutions for centuries before the Reformation; they owe it in return for their preservation of the scriptures—the hope and consolation of religion; they owe it to them in the fulfillment of all the promises made to the ancient and chosen people;—they owe it to the character of Him who came, as is said, "to fulfill the law." Every where we see societies and communities established to effect some good objects, temperance and reform societies, but as yet no society has been established among Christians for the Restoration of the Jews.—South America is free—Greece is liberated—the negroes are emancipated—Christianity has almost exhausted its resources in seeking for good objects in carrying out the principles of faith; and yet the eyes has not been directed to the remnant of Israel—the deservingly favored people of Almighty God—the nation that stands like a lofty pillar amid the ruins of empires. The time approaches for action—this country, ever foremost in good works, can do much to incline the governments of Europe to favor the project of the restoration of the Jews, by encouraging the Pacha of Egypt and the Sultan to consent to a transfer

of that territory for a stipulated and liberal price, by which the Jewish nation may peacefully occupy their former possessions without the shedding of one drop of human blood. But this must be done separate and apart from any conditions of evangelizing or conversion.

FROM THE EMANCIPATOR.

LETTER FROM MR. BIRNEY.

CINCINNATI, June 11th, 1839.

Brother Leavitt,—I left Putnam the day after I wrote you last, and arrived in this city of Monday evening, about dark. At three o'clock the next morning I was in readiness to take the coach for Greensburg, Ind., that being the nearest point on the stage route to the place advertised for the meeting of our Indiana friends, at their first anniversary. Mr. Boyle, of the office here, went with me. We arrived at Greensburg in the evening. There is not a single avowed abolitionist in it; but one of our friends from the neighborhood soon called at our lodgings, and promised to make arrangements for conveying us to the place of meeting in the morning. Mr. Porter Clay, of Illinois, now an agent of the Colonization Society, had lectured in Greensburg a few days before. This is a brother of the Hon. Henry Clay, and is the same whose name was mentioned in connection with the outrageous case of kidnapping which occurred some time ago in Jacksonville, the village in which he resides.

The next morning, (Wednesday,) Mr. Hopkins called for Mr. Boyle and myself, and conveyed us in his carriage to the place provided for the meeting—six miles from the village. The Presbyterian meeting-house, a large and commodious building, in which it was supposed, when the appointment was first made, we would assemble, had been secured by additional fastenings, strong enough to resist a pretty forcible onset. Mind, that this was the doing of about one-half the church—the other being among our most active and prominent friends.

In this state of things provision had been made for the accommodation of the assembly, by the erection of benches, and a speaking stand in the adjoining grove. I found on arriving that a considerable number had already assembled, and that the meeting was about to be opened with prayer. After an address of an hour, we had a respite, during which we partook of excellent and abundant refreshments, furnished by our neighboring friends. The afternoon was spent in the transaction of the business usual on such occasions. At night we were all comfortably quartered on the neighbors. The next morning, at an early hour, we were again engaged in business. The resolution on political action was discussed at great length, and the most harmonious conclusions were attained. We had among us Presbyterians, (mostly from Kentucky,) Methodist Protestants, Friends, New Lights, &c., and yet every thing was conducted with the most undisturbed good understanding. I left at four o'clock, P. M. before the meeting had finished its business, (a full report of which, I suppose, will be furnished soon for the Philanthropist,) and reached Cincinnati on Saturday afternoon.

As to the abolition sentiment prevailing among our Indiana brothers, I think it is of the best kind. When men and women, too, are content to assemble for two days in the woods, to consult on the best means of carrying on an unpopular cause, you may be sure the root of the matter is in them.

Yours truly,

JAMES G. BIRNEY.

MORE OF THE SLAVE TRADE.

Correspondence of the New York Courier and Enquirer.

RIO JANEIRO, April 25th, 1839.

My Dear Sir—Within the last thirty days the British cruisers have sent into this port five slave vessels, with about 1500 slaves on board. These are hired out to individuals for a period of eight years, who pay five pounds for each slave, which indemnifies the British government for the five pounds bounty paid the captains.

It is not believed, however that one of these miserable Africans will ever receive emancipation, as promised at the expiration of the eight years servitude. Within that time they will be broken down in the coffee business, as the negroes employed in this do not average a life of eight years. Besides, as it is impossible to identify the negroes, certificates are obtained from physicians when negroes die, and whatever was their situation or character, they are made to represent such by the death of other negroes on the estate. You will at once see what is admitted by all, that the capture of these slaves is attended with no good effect, but is really injurious to the poor African.

The captured vessels are owned here, and in consequence of this a great excitement has existed among the inhabitants. This has been greatly increased in consequence of a British sentinel firing into a steamboat that was out on a party of pleasure, and killing a passenger of respectability. The steam boat passed between the prize slaver and the English frigate.

It was at once determined to prevent the landing of any British boats or officers, and up to this period, 4 days after the disaster, the citizens have maintained their resolution.

HINTS FOR ABOLITIONISTS.

Anti-Slavery News is very cheering to be sure; but if some of the anti-slavery folks don't do something besides tell the cheering news, and chuckle over it, there will soon be little anti-slavery news to tell. Every thing in its place, and proportion, and season.

Tail ships, with steamers flying, will always command more attention than the hand barrows that must carry off the dirt, and excavate the canal, before the tall ship can come along. It is more pleasant to tread the quarter deck and ride, than to lug the hand barrow. But somebody must do the work. Reader! Are you willing to be a working abolitionist?

It is interesting to know what the southerners are doing—and what the politicians are doing—but it is more important to know, and have it fully settled and determined, what the northern abolitionists will do—what they will do at the polls—what they will do in their churches—what they will do in their conventions and meetings. Reader! do you love early news? Would you know, the politicians, &c. &c., what the southerners, the politicians, &c. &c., will do, next year? Find out what the abolitionists are doing now, at the North! Help them to do it. Determine what shall be done, how it shall be done, and when it shall be done, at the North, and you may know well enough what will be done, a year or two hence, at the South.

If you want your abolition news fresh, help make it. In this way, some abolitionists have their anti-slavery news before it is printed—yes! before the events take place, by foreseeing them in their causes. The more you study principles and help produce effects, the less occasion will you have for minute, and never ending details of new news. You will not read news, then, for mere amusement. Your mind will be better occupied. You will only want news enough to let you know, by sight as well as by faith, that your works are coming after you—news enough to certify you that the lynch-pins of old father

Time's chariot have not fallen out, and let the wheels run off in a tugger. There is such a thing as gossip—mere telling and hearing some new thing. There are gossiping besides the Athenians and the frequenters of beer and barber's shops.—There is political gossiping—and gossiping ecclesiastical. Abolitionism, too, has its gossip—its elphoid, morning-gown saunterers, who think an anti-slavery editor has nothing to do but to cater news for their amusement—to relieve the tediousness of their ennui—to supply them with an agreeable dish of small talk, along with their coffee and tea—to furnish them with a pleasant relaxation from their commercial or professional cares. It never comes into their heads that an abolition editor should spend any portion of his strength, or occupy any space in his columns, in attempting to produce any results! Oh no! They consider it his part to chronicle events when they take place—and some body, they don't know who, is to carry the work on.

Not so with your real "bone and muscle" abolitionists—the "working men" of the sounding shops and sunny hill sides! They want to read through discussion—they wish to dig into first principles—their foundations—mature plans—carry on operations—strip off artificial disguises—detect enemies in ambush—give pitched battle to the grand adversary—in a word—find out how to do the work—no tr and let those who choose to do nothing, give all their time and attention to the records of what has been done—and what is said and what the gentility think of it.—Friend of Man.

PATRIOTISM vs. SOUTHERNISM.

The Southern Commercial Conventions, have held some half-a-dozen sessions, each attended with sundry sets of resolutions, but all driving openly at ends exclusively selfish and sectional. Not a word has been passed, nor a word said, respecting the welfare, aggrandisement or honor of "our country," the United States. "The entire disregard of patriotic considerations and the readiness of the leaders to barter nationality for gold at any market, may be seen in the following remarks of the Charleston Mercury, made during the sitting of the convention. After enumerating several subjects that were under discussion before the Convention, the Mercury observes:

"Without disparaging the other subjects, it may safely be said that the whose enterprise of reviving our Commerce, depends on the establishment of connections with British Capitalists. The whole Commerce of the country rests to a great extent upon those European connections, and we shall in vain seek to divert it from its established channels, without securing the co-operation of the great consumers of our staple."

We are pleased with the remarks of the Le Roy, N. Y. Gazette, of May 8, on the doings and prospects of the Conventionists.

"A Convention of Southern merchants has been lately held at Charleston, S. C., the object of which was to consult about opening a direct trade with the commercial towns of Great Britain, instead of permitting their produce and goods to pass through New York and other Northern cities. This movement speaks well for the South, because it manifests a desire to depend on their own resources instead of trusting every thing practical to the agency of others. No person truly thrives except by accident, who does not primarily depend on his own exertions. The business habits and mechanical and agricultural skill of the North, constitutes for her a constant source of accumulating wealth. Add millions to our capital, but take away our love of business, and we should be poor, but exhaust our present property while our spirit of enterprise and industry is left, and we may repel successfully the direst bolts of adversity. Our manual labor is our health, wealth and independence. We can produce and manufacture all that we need, and when our means warrant, as is now the case, we may expend our millions annually in supporting the labor of others for the luxuries and conveniences of life. But the tendency of southern institutions is far otherwise. They encourage an effeminate dependence, alike repugnant to them as Americans and as men. This leads them to rely on those who have every inducement to be unfaithful, while indolence like an incubus weighs down their energies for every useful intention in life. One intelligent farmer by his single arm, will turn his labor to better account than three slaves with their master and driver to boot. He brings to his employment not only a vigorous constitution but a discriminating judgment and tact, that never was nor can be fully developed but under the highest impulses to exertion. Slaves cannot acquire it, neither can slaveholders appreciate the value of this self-sustaining power, which depending on its own resources struggles with its means till successfully freeing itself from difficulties. Mr. Van Allen of this town, (opposed as he believes to abolitionists,) lately said, that as long as his father and uncle held slaves, they were perpetually harassed with debts, and nothing seemed to go right; but as soon as this state emancipated, their property immediately changed for the better—and the reason is obvious—so long as they depended on slaves, they trusted to a broken reed. Their work either was not done in time, or done poorly, or both—and then much was destroyed and much damaged; but when they had none to rely upon but themselves, these difficulties ceased. The same is being proved in the West Indies, and the same will prove true of our Southern states whenever they will emancipate themselves, and cut loose from those unnatural institutions that bind them in constant violation of Jehovah's laws in such a manner as always carries with it its own punishment. 'Can man take up coals and his hand be not burned?'

SLAVEHOLDING MANNERS.—The Rev. Henry Ruffner, of Virginia, who visited Nashville in August last, has given a beautiful description of the refined politeness he found there, among the boarders at the public house. He says: "You arrive, a stranger at a public house; you wish to see men and things, so you keep a good deal about the bar-room and door. Near meal-time, you observe the company increase; young men and middle aged men come in; and as the minutes wear away, they become restless, pacing the room near the door that leads to the dining hall, and seeming frequently to listen, as if they watched for tokens of a coming person or event. If ignorant of this custom, your curiosity is excited to learn the cause of their movements and gestures. Wait a little, and you will see them simultaneously rush through the door, and hurry into the dining room, almost before you hear the dinner bell. You and other strangers begin to follow. Before you have time to enter the dining room, you hear a thundering of chairs, succeeded instantly by a sharp confused clatter of plates, dishes, knives and forks. When you enter the room, you find all the most convenient seats at the table, occupied by a set of men, with heads down and mouths open; and pieces rapidly disappearing from their plates by the quick three-fold operation of a cut—a gape—and a swallow. You may take your seat where you can, and eat as you list—what is it to them? They see you not, their eyes are on their plates—they hear you not, their ears are filled with the music of the knives, forks and glasses. By the time you are fairly

under way with your meal, you again hear the frequent grating of chairs on the floor as they rise and depart."

Respecting the people in general, he says:

"I was struck most agreeably with the open, benevolent countenances of the people about the streets. None of your care-worn, shy, suspicious looking faces, so frequent in Northern towns. I felt at once that I might freely address any and every man, on any matter that interested me, and be sure of his polite and even kind attention. Nor did my few days' acquaintance belie these first impressions. They are a sociable, hospitable, orderly and moral population. I never saw more quiet streets, and more uniform good behavior. A population of this character cannot be idle, though I observed less signs of a painful and bustling industry, than is usual in Northern towns. There are no large manufactories, except a rolling mill.

"Here are a number of flourishing schools for both sexes; and in the vicinity is the Nashville University, the chief literary institution of the state. It is, however, as yet, merely a college, with eighty or one hundred students. It was once richly endowed with lands; but the legislature so managed this valuable fund, that the institution has enjoyed but a small portion of what the lands might have yielded. Popular legislatures are often very unfit trustees for seminaries of learning."

MICHIGAN.

Rev. E. O. Hall, from Western New York, on his way to Indiana, where he is to labor as agent of the A. A. S. Society, stopped at Marshall, Mich., to attend the anniversary of the Michigan State Anti-Slavery Society. In a hasty note, dated Marshall, June 5, he says,

"The Anniversary of the Michigan State A. S. Society has just closed at this place. The occasion was an interesting one to the people of this beautiful village. Considerable has been accomplished the present year, and the Society made arrangements at the present anniversary for the employment of a press, and provision for an agent to push on the cause with vigor. There is no doubt but an efficient agent would be well sustained by the anti-slavery friends here; and it is the intention of the Ex. Com. to write to the parent Society to recommend a suitable agent, and then to employ him and pay him."

We hope to have a first rate agent ready to enter the field in Michigan by the first of August or soon after. But what is one agent in a state as large as Michigan? Our abolition brethren in the state, especially those who are ministers of the gospel, and other public speakers, must take hold of the work in earnest and simultaneously, in all parts of the state.—Emancipator.

BROADWAY TABERNACLE SESSION.

LEWIS TAPPAN.

The General Assembly, while sustaining the appeal of Mr. Tappan, resolved "That all the parties, the Session and the appellant in the first instance, and after that, if necessary, the Presbytery, together with the whole case, with the sincere purpose of preventing further proceedings and pacifying all concerned." Accordingly, at the instance of Mr. Tappan, an interview has taken place between him and the Session, but neither party was disposed to confess any wrongdoing. Mr. T. then urged that the Session should either withdraw the charges, or proceed with the trial, or agree to a joint or separate statement of facts with a view to publication; but they would not do either, and three days afterwards sent him a letter saying, "Session at their meeting on 11th inst. resolved to refer the matter to issue between you and themselves to Presbytery," which sits next October! Under these circumstances, Mr. Tappan has deemed it his duty to publish all the facts and proceedings in the case. The pamphlet is now in the press, and will be published next week. It will appear also in newspaper form. The public will then have an opportunity of seeing the particulars of the attempt that has been made under the forms of ecclesiastical law, (but with little success thus far,) to drive Mr. Tappan from the Presbyterian church for his anti-slavery action in the congregation at the Broadway Tabernacle.

FORMATION OF THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

For the Abolition of the Slave Trade and Slavery throughout the World.

On Wednesday, the 17th inst. the first meeting was held at Exeter Hall, London, for the formation of a National Society for the abolition of the slave trade and slavery throughout the world; and if we are to judge of its future proceedings by the vigor which has characterized its first movements, we may hope great things—that the pure rays of liberty which have melted forever the manacles of the hands of our West Indian brethren and cast them as into the dust, will from henceforth spread far and wide, illuminating the dark parts of the earth with their effulgence, leaving no isolated corner unreached by their brilliancy, and declaring in words which they who run may read—that

"Slavery (shall) cease and cease forever
And man shall wear a chain no more."

And all this proposed to be accomplished—not by armed cruisers and men of war—not by the sword or the cannon, but by the irresistible influence of those means, which Christianity dictates, breaking down by the force of moral and religious influence those strongholds of sin and Satan, which have so long held sway on the earth. Such we rejoice is the ground work of the constitution of the British and Foreign Anti-Slavery Society, and gladly do we herald in their proceedings as indicative of a fresh triumph of peaceable principles, over those of a warlike and anti-Christian character.

The meeting at Exeter Hall was composed of delegates invited to London by three philanthropic individuals—Joseph Sturge, Geo. Stacey, and Wm. Thos. Blair. On the platform were seated amongst many others, Doctor Lushington, M.P., Sir Geo. Strickland, M.P., Mr. Turner, M.P., &c.

Captain Moorsom was called to the chair, which however he shortly vacated, indispensable business having called him away, when he was succeeded by Joseph Sturge, who occupied it for the remainder of the meeting and the succeeding one.

The delegates were ably addressed by Sir Geo. Strickland, by Mr. Turner, and at great length by Dr. Lushington. The latter gentleman, in a strain of powerful eloquence, took a general view of the objects of the proposed society, with the formation of which he heartily concurred. After a lengthened discussion, chiefly with reference to the peace principle, the following resolution was unanimously adopted:

"That in the opinion of the meeting the extinction of slavery and the slave trade, may be most effectually attained by the use of moral and religious influence, and that these and other pacific means be the only measures resorted to by the proposed society."

In subsequent meetings, the constitution, rules, and regulations, were fully matured, and a committee appointed, amongst whom are, Dr. Lushington, Thos. F. Buxton, Wm. Allen, &c. &c. The following resolution also passed unanimously:

Resolved, That Thos. Clarkson, Esq., the first venerable advocate of abolition; Jos. Sturge, Esq., whose strenuous exertions and personal sacrifices have so greatly contributed to the extinction of the apprenticeship system, and the attainment of that object, namely, Sir J. E. Wilnot, Bart; Sir Geo. Strickland, Bart; Jos. Pease, junr., Esq; Hon. C. P. Villiers, Esq; Honorary Corresponding members of this Society,

BOOTS AND SHOES.

Free from the product of Slave Labor.

The subscriber respectfully informs his friends and others, that he manufactures Men's, Women's, and Children's Boots and Shoes, which he will sell wholesale and retail. Country storekeepers are invited to call before purchasing elsewhere, as he intends to sell low, and for cash only. Boys are taken as apprentices without respect to complexion, but they must come well recommended.

E. B. CHAPMAN,

N. W. cor. of Eleventh and Vine sts.

June 6—3p.

ST. DOMINGO HONEY.

The subscriber has just received the following new goods:

5 bbls., 3 half do. St. Domingo Honey, new crop, a handsome, clear article, suitable for cake bakers, and family use.
A lot of fresh Jamaica white Ginger, ground and in the foot, some of it put up in stone jars of 4 lbs. each; also,
A small lot of *Flax Tie Yarn*, a new article for tying goods, much stronger, and nearly as cheap as the cotton article, for sale by

ELI ADAMS, Temperance Grocer,

N. E. cor. of Fifth and Race sts.

June 6.

DR. C. COATES.

SURGEON DENTIST.

Office No. 10 N. Ninth st., Philad.

Where he is prepared to perform all the various branches in the profession of Dental Surgery.

June 6—3t.

MAPLE SUGAR.

Just received, 1400 pounds of Maple Sugar, a fair article, in one and two ounce cakes, for sale by the box or smaller quantity. Also on hand Sugar House Molasses, Jamaica do., good Rice, Sugar, (white and brown,) Loaf and Lump Sugar, Ground Rice, Roasted and Green Coffee, &c. &c., the produce of Free Labor, for sale by

ELI ADAMS,

Temperance Grocer.

N. E. corner of Fifth and Race streets.

Fifth mo. 15th, 1839.

Free Labor Groceries.

The subscriber offers for sale an assortment of Groceries the Products of Free Labor which he will sell wholesale or retail.

Storekeepers in Country who sell the above goods are requested to call and examine for themselves.

Just Received, by the William Brown, direct from Canton, 50 Bags of Free Rice; Also 50 Bags double boiled Calcutta sugar.

Goods sent to any part of the City or Liberties gratis.

ROBERT MCLURE,

No. 27, North Fifth St., Philadelphia

August 16 1838.

WOOLLEY'S WRITING ACADEMY.

S. E. corner of Fifth and Walnut Streets second story.

The undersigned being acquainted with Mr. Woolley's qualifications as a teacher of Penmanship, and satisfied from experience and personal observation that the Cartesian system which he teaches is one of very superior merit, do sincerely recommend him and system to the public of Philadelphia.

Professor J. H. AGNEW, HENRY TYSON,

A. M. H. LONGSTRETH, A. M. DAN'L FULLER, A. M.

M. Y. 23, 1839.

Cheap Teas.

The subscriber offers for sale an assortment of Young Hyson Teas, from 35 cts. upwards. Black Teas, from 22 cts. upwards; at his

Temperance and Free Labor Grocery Store,

CHAS. CADWALLADER,

No. 390 Market street.

Feb. 7.

SEERSUCKERS.

50 pieces super plain pattern Seersuckers
1 case super Pongee.
1 do. Tasson Cloth,
1 do. superior finished Irish Linen.

Also—a variety of other free labor dry goods for sale, wholesale or retail.